Some Seasonable

REFLECTIONS

UPON THE

Quakers

SOLEMN

PROTESTATION

Against *George Keith's* Proceedings at

TURNER'S-HALL, 29. Apr. 1697.

Which was by them *Printed*, and sent thither, as the *Reasons* of their not Appearing to Defend Themselves. Herein Annex'd *Verbatim.*

By an Impartial Hand.

London, Printed for *Charles Brome*, at the *Gun* at the west end of St. *Pauls*, 1697.

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A Solemn **PROTESTATION** *againſt* George Keith's *Advertiſement, Arbitrary Summons and Proceedings againſt Certain Perſons, and a Meeting of the People called* Quakers.

WHereas the ſaid *G. K.* a Scotchman, has aſſumed to himſelf a Power and Authority to Erect ſeveral Meetings of the Nature of ſome ſtrange and new Court of Judicature at *Turner's-Hall, London*, one on the Eleventh of the Month called *June*, 1696. and another on the 29th. of this preſent Month called *April*, 1697. (under pretence of having the *Permiſſion of the Civil Authority, that he is further to Detect the Vile and Groſs Errors and Hereſies of certain* Perſons by Name, and a Meeting of the People called *Quakers*) unto which he hath Cited or Summoned them, to *hear themſelves Re-charged, and Prov'd Guilty thereof*, as being *Repugnant to the Great Fundamentals of the Chriſtian Religion* (which Charges of his, as perverſly Stated by him, are Expreſly Denyed by us) for Proof thereof, Referring to his own Printed *Advertiſement* and *Narrative*, which have been largely Anſwered in Print, he having begun the Controverſie with us, by Printing divers bitter Invectives againſt us, expreſly Contrary to his own former Teſtimonies in Print; and divers of our Friends Books, in Anſwer to him, ſtill lie heavy upon him, unreply'd to. And ſeeing he cannot Effect his Invidious Deſigns in Print, to make his Odious Character of *Hereſie, Spreading Gangreen, and Contagion*, &c. take Effect againſt us, he has Preſum'd to Erect ſuch an Arbitrary Courſe of Judicature, in a Confuſed Meeting at *Turners-Hall*, and thereunto, in his own Name and Authority, to Summon the Perſons and Meeting, as aforeſaid, without their Privity, Concurrence, Conſent or Agreement thereunto; either as to the Time, Place, Terms or Propoſitions, but he is the Sole Impoſer.

We therefore, who are Concern'd in behalf of the Peaceable People called *Quakers*, both as Free-Born Engliſh-Men and Chriſtians, do deny, and Solemnly Teſtifie againſt the Uſurpation, Arbitrary and Irregular Proceedings of the ſaid *G. K.* and againſt his new Juriſdiction (aſſum'd by him) for the ſame Reaſons, which were Exhibited in Print the laſt Year, *Why the People called* Quakers *Refuſed their Appearance at his Peremptory Summons* (and therefore he had no Reaſon to Expect their Appearance this Year, the more Inſincere he, in his new Summons) and more particularly,

1. Becauſe he has no Legal Power to Erect any ſuch new Court of Judicature, and therein ſet himſelf up as Judge, and Publickly to Stage, Brand, and Condemn Peaceable Proteſtant Subjects, and that in their Abſence too. (who are alſo Free-Born Engliſh-Men) as *Hereticks*, &c. and thereby to Endeavour to Expoſe them to the Scorn, Contempt and Rage of a mixt Multitude, who are unmeet to Judge of Religious and Spiritual Matters, or Controverſies.

2. We do not believe the Civil Authority, or any Concerned therein, on Due Conſideration, or Juſt Information, will Countenance or Permit ſuch an Uſurp'd Authority, or Pernicious Preſident, as the ſaid *G. K.* has Aſſum'd and Attempted in this Caſe; tending, not only to Diſcord, Diviſions, Heats, Animoſities and Tumults, but to Invade the juſt Liberties of Free-Born Engliſh-Men (who are Peaceable Proteſtant Subjects,) and to Gratifie and Strengthen the Popiſh Intereſt, that they may Glory in ſuch Diviſions and Diſorders, made by Turbulent Incendiaries.

We are not Unſenſible, that ſome Officious and Envious Agents are in the bottom of this Turbulent Attempt; who, altho' they may pretend to be Reformed Proteſtants, yet favour too much of a Popiſh Perſecuting Spirit, (Juſtly Complain'd of by Proteſtants) and whoſe Work tends to bring an *Odium* upon the Proteſtant Religion.

3. We preſume the ſaid *G. K.* can Produce no Legal Commiſſion from the Civil Authority, either by Act of Parliament, or under the Great Seal of *England, Annually* to Erect and hold his ſaid Court of Judicature, to Summon, Convict and Condemn *Quakers* (ſo called) or any other Free-Born Engliſh-Men, or Proteſtant Subjects for *Hereſie* or *Hereticks*, who are contrariwiſe Legally Recognized.

4. His feigned and falſe Pretence of *Juſtly Deſiring* the Perſons and Meeting aforeſaid to be preſent (*i.e.* to hear themſelves *Recharged*, Convicted and Condemn'd of *Vile* and

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Groſs Hereſies, &c.) appears, not only a peremptory Summons, but his Noiſe of *Vile* and *Groſs Errors*, and *Hereſies, ſpreading Gangreen and Contagion,, Infecting many Thouſands in theſe Three Nations*, &c. does much Reſemble the Popiſh Clamours and Calumnies againſt Proteſtant Martyrs, and then *away with them, cut them off*; and Fire and Faggot followed, when the Writ *de Hæretico Comburendo*, and the Six Bloody Articles were in Force, 31. *H.* 8. Ch. 14. both which are juſtly and happily Repeal'd.

5. For the ſame Reaſons, which the Parliament gave in the 16th. Year of K. *Charles* I. againſt the *Court of Star-Chamber*, and *High-Commiſſion-Court* (Ch. 9. 10.) and for taking away, and diſſolving the ſame (tho' theſe had more Face of Authority, than this of *G. Keith's*) we Oppoſe, Deny and Proteſt againſt theſe his Irregular and Arbitrary Proceedings and his new Court of Judicature, and Uſurped Power and Authority therein, as (not only tending to Diſcord, Diſorder, and Perſecution, and Endangering the Publick Peace, but alſo) Repugnant to the *Great Charter, Fundamental Laws (and Liberties of* England) Providing *that no Free-Man ſhall be Condemned, or any way Deſtroyed* without *due Order of Law*; as well as expreſly contrary to the Intent and Tenor of the late Act of Parliament, made in the firſt Year of the Reign of K. *William* and Q. *Mary*, Entituled, *An Act for Exempting their Majeſties Proteſtant Subjects Diſſenting from the Church of* England, &c. made *for the Eaſe of Scrupulous Conſciences in the Exerciſe of Religion, as an Effectual Means to Unite their Majeſties Proteſtant Subjects in Intereſt and Affection.* And the Meeting-Places thereby Permitted or Allow'd and Recorded, being for *RELIGIOUS WORSHIP*, as in the ſaid Act is Expreſſed, Conſequently, not for Diviſion, Diſcord or Stages of Contention; and therefore we are not free, either as Men or Chriſtians, to Subject our ſelves to any ſuch Irregular Summons, or Arbitrary Power and Uſurpation, as aforeſaid.

6. *Hereſie* having been made an High Crime in Law [*Mirror, Juſtices*, p.16.] and highly Puniſhable, *G. K.*'s Publickly Staging and Branding us as *Hereticks*, appears both an High Defamation, and tending to Deſtroy us in our Reputations and Liberties alſo, both contrary to Law and Goſpel, and to Introduce a new and ſevere Perſecution to Gratify his Envy. For his Turbulent, Perſecuting Spirit and Apoſtacy, from Chriſtian Charity, Meekneſs and Moderation, and from that Faith that Works by Love, ſufficiently appear; alſo by his *Earneſt Expoſtulation with the moſt Pious and Learned of the Church of* England (as Flatteringly he Terms them) to Incenſe both the Clergy and Civil Authority againſt us, in his Printed Poſtſcript to his *Antichriſts and Sadducees*, and therein Commending the Popiſh Watch-Men of *Rome*, and *Popiſh Countries*, above *moſt among the Proteſtants*, for their Zeal againſt ſuch *Antichriſtian Errors and Hereſies*, as he there would make the World believe, Quakers hold *much worſe than the worſt of Popery* (p.40,41.) and his Summoning and Condemning us as *Hereticks*, appears ſo much Reſembling the Practice of ſome of his Country-Men of the *Preibytery*, to Incenſe the Rabble or Mob againſt our Friends in *Scotland*, as they have of late ſhamefully done, both in *Glaſgow* and *Edenborough*, to the Great and Barbarous Abuſe of our poor harmleſs Friends in thoſe Parts, by their bitter Clamours and Aſperſions againſt them, as *Hereticks*, &c. That we humbly hope, the Civil Proteſtant Government of *England* will never Countenance or Permit ſuch unwarrantable Uſurpation, which is not to uſe only *Spiritual Weapons* (as he pretends) but is of a contrary Nature and Tendence. We having treated the ſaid *G.K.* at many Seleſt and Solemn Meetings, we have had with him, in all Chriſtian Patience and Tenderneſs on our parts; which were Slighted and Rejected by him. Thus we have Anſwer'd his *Advertiſement* and *Summons, ad hominem*, as Peaceable, Free-Born Engliſh-Men, whoſe preſent Liberty ought not to be Invaded or Diſquieted, either by any Arbitrary Uſurpation, or Contentious Irreligious Meetings, whoſe End is to Aſperſe and Abuſe others: Nor may ſuch, with ſafety, be Imitated, Allowed or Abetted by any of different Perſwaſions.

Now, let it be obſerved, whatever may happen to be the Effects or Conſequence of the ſaid *G. K.*'s Diſorderly and Unwarrantable Proceedings, or Meeting aforeſaid, we have given out this Solemn Proteſtation againſt the ſame, to Manifeſt our own Innocency and Clearneſs therefrom:

London, the 26th. Day of the 2d. Month, 1697.

Written, in Behalf of the People call'd Quakers, *by ſome of them Concerned.*

Some Reflections *upon the foregoing* Protestation.

IT has been the common Custome of the *Quakers*, since their first appearing in the World, to provoke others to Disputes, and to Answer all *Challenges* sent to them for that purpose, as desiring nothing more than the occasion of *Vindicating* and *Propagating* their *Principles* in the Face of the World. They readily embrac'd the Invitation of the *Baptists* to a publick Disputation at *Barbican*; and after gave them the *Challenge*, and had their Tryal of skill at their *Meeting-place* in *Wheeler-street*; and after printed their *Conferences*. They had frequent *Disputes* with Mr. *Baxter*, and several others. But these two years past, they have alter'd their Method; they are grown more *sedate* and *modest*, or they find their *Cause* not so *Tenable* as formerly they thought it; and rail at *G. Keith* for bringing them now to the like *Test*.

They patiently endur'd his printed *Challenge* to them last year, to meet him at *Turners-Hall*, and justifie their *Doctrines*. Some of their number went thither, and made some opposition, but without any Deputation, as they said, from the Body of the *Quakers*.

This year they have received another *Challenge* from him, to the same purpose, to which the foregoing *Protestation* is all the *Answer* they return'd; and suffer'd him to produce his *Charges* of gross *Heresies* against them, before the *Auditory* there Assembled, without any other opposition.

Therefore this their *Protestation* and whole *Defence* ought seriously to be consider'd, which I will do without *Passion* or *Ill-words*, other than when I am forc'd to repeat some of theirs. For,

The design of the following *Reflections* is only to bring the *Quakers* to a thorow *Conviction* of their *Errors*; and to such an *Acknowledgment* and *Confession* of them, as is indispensible to a true *Conviction*. There is nothing more desir'd of them than to *Retract* and *Disown* what is prov'd to be faulty in their *Writings*; and such *Faults* as are either destructive to the *Faith*, or *Scandalous* (and so *sinful*) to the *Reputations* of their *Neighbours*, in giving *false* and *uncharitable Representations* of them. And this they are oblig'd to do by all the Rules of *Christianity*, it being the smallest *Satisfaction* that they can make, to repair (so far at least) the *Injuries* thereby done to the *Christian Doctrine*; and to the *good Name* of those whom they have wrongfully *Traduced*.

But

But this *Proteſtation* ſhews how unwillingly they are brought to either. By their ſhifting and ſtrain'd Excuſes for not appearing in their own Defence. As in the firſt line, that *G. Keith* is a *Scotch-man.* Again, p. 2. That his deſign is to *gratify the Popiſh Intereſt*; and that there are under-hand *Officious and Envious Agents, whoſe work tends to bring an Odium upon the Proteſtant Religion.*

But theſe deſerve no Anſwer, *being* but *Clamours*; and as groundleſs as his, who call'd his Reſty Horſe *Popiſhly affected.* For the *Detection* of the *Quakers* by *Proteſtants*, is ſo far from bringing any *Odium* upon the *Proteſtant Religion*, that it is the only Method to preſerve the *Proteſtant Religion* from the *Scandal* that muſt unavoidably fall upon it, if the *Quakers* are allow'd to come under that Denomination. For then muſt we own them as *Proteſtants*, who have thrown off the *Sacraments*, and all outward *Prieſthood* and *Ordinances*; nay, who deny the *Holy Trinity*; the *Divinity* of that Man, *Jeſus* our Lord, or *Redemption* by his Blood *outwardly* ſhed; the *Reſurrection* of the *Body*; or a Final and outward *Judgment* at the end of the World. Then, are they good *Proteſtants* who eſteem the *Biſhops*, and *Church* of *England* to be *Baal's Prieſts, Conjurers*, nay very *Devils.* Can *they* and *we* both be *Proteſtants*? What a Notion will this beget of *Proteſtancy*! How *Involv'd* and *Self-contradictions*; How *Contemptible* and *Odious* will this render the Name of *Proteſtant* to all the World! Will not this *Latitude* bring *Socinians* and *Deiſts*; even *Mahomet* and the very *Heathen* within the Pale of the *Proteſtant Communion*!

Therefore it is abſolutely neceſſary, either that we ſhou'd renounce the Name of *Proteſtants*, or no longer Compriſe the *Quakers* within that *Pale*: That is, unleſs they can *fully* and *clearly* Juſtifie their *Ancient Teſtimonies* as to theſe things objected againſt them, or otherwiſe, now at laſt, freely *Diſown* and *Condemn* them.

Till they ſhall be brought to do one of theſe, 'tis in our own Defence that we Diſpute againſt them; and they cannot brand this with the Ignominious Names either of *Severity* or *Perſecution.*

They are the *Aggreſſors.* They have *Attack'd* our *Religion* in all the Parts of it; our *Biſhops* and *Clergy*, and our whole *Conſtitution.*

And we require no greater amends, for all that they have done againſt us, than to ſay, That they are *ſorry* for it, and have done us wrong; and that they will no longer ſtand by thoſe who have ſought and endeavour'd our *Ruin.*

And tho' they ſhou'd refuſe us even this *Juſtice*, and *Reaſonable Security* for the future; yet we preſs for no *Perſecution* againſt them; for no *Fines* or *Impriſonments*: But only, that we ſhou'd not be oblig'd to acknowledge them as true *Proteſtants*, and that we may have *Liberty* to juſtifie our ſelves, and our *Religion* againſt the grievous *Calumnies* with which they have *loaded* both.

And

And if this be refus'd to us, the Cry of *Perſecution* will run on our ſide. For, what greater or more unjuſt *Perſecution* can there be, than to compel Men to lye ſtill under the ſevereſt *Reproaches*, and debar them from the *Privilege* due to the greateſt *Offenders*, to make any *Defence*, or ſo much as a *Complaint* of their *Sufferings*, however *undeſerv'd*!

Is it no *Perſecution* of the *Tongue* for the *Quakers* to repreſent our *Clergy* as the *Vileſt* and moſt *Odious* of *Mankind*; as an *Abominable Tribe*, the *Bane* of *Soul* and *Body*, &c. And do they call it a *Perſecution* in us ſo much as to *Remember* or *Repeat* the *Epithets*, which they have given us, and which they ſtill refuſe to *Retract*; for (as ſaid at firſt) that is all which is deſir'd of them. But now let us conſider their *Proteſtation*.

Page 1. It refers to their *Anſwers* in print, particularly to *G. Keith's Narrative*, and ſays, that they are yet *unreply'd* to, whereas that *Anſwer* to the *Narrative* has been Reply'd to in *Satan Diſrob'd*, which is yet *unreply'd to*, except in *G. Whitehead's* carping at ſome Paſſages in it, in his pretended *Anſwer* to *The Snake in the Graſs. ibid.* He ſays they were ſummon'd without their *Privity*; that is falſe, for they had notice in print about a Month before. But it was without their *Conſent* or *Agreement*, that's true, for they wou'd never *Conſent* to have their Errors expos'd. This is the Plea (if it wou'd be admitted) of all *Guilty* Perſons, who do not *Conſent*, or *Agree*, to be brought to Juſtice, or to have their Crimes Detected. But, if they were Innocent, they wou'd deſire to clear themſelves.

As to their *Reaſons* held forth in their *Proteſtation*.

I. *Firſt*, They operate in every Article as ſtrongly againſt their publick Diſputations with the *Baptiſts* at *Barbican*, *Wheelers ſtreet*, &c. Their coming into Churches in time of Divine Service, and provoking the Prieſts to Diſpute with them; againſt the whole method of their own firſt ſetting up, and all their manner of Proceeding ſince. 2*dly*, The Meeting appointed at *Turners-Hall*, 11 *June* laſt, and this 29 *April* was no *Court of Judicature*, nor any *Court* at all, only for the Information of who pleas'd to be preſent, and to have given the *Quakers* an opportunity to vindicate themſelves, if they thought themſelves miſrepreſented; and which it's not to be doubted but they wou'd have done, if they thought they cou'd have done it. For, why wou'd they, who have ſought, and even forc'd, all opportunities to recommend their Doctrine, refuſe ſuch an occaſion that was offer'd to them? and to have done it with ſo great Advantage, in the face of the Nation? not only to Eſtabliſh their own Doctrine, but to overthrow their Opponents? and that with ſo much the more Advantage, that it was at the Inſtance of their Adverſaries, and by their provocation? But their Pleading that they are *Free-born Engliſh Men* to excuſe it, is Pleading *Guilty* in a very fooliſh and ſhameful manner. And their objecting that *G. K.* had no *Legal Power* for what he did, was Condemning of *G. Fox* and all the *Quakers*, who never ſo much as pretended to

any

any *Legal Power* for all their *Oppositions* and *Disputations*, which were in direct contradiction to the *Legal Powers*, and by an Authority (as they pretended) far superior to all *Legal Powers* upon Earth; and by which they took upon them to declare the *Laws* null and of none effect, as in case of *Tythes*, of maintaining an outward *Priest-hood*, &c. But more especially as to their Discipline of the *Second days Meeting*, of their *Monthly*, *Quarterly*, and *Yearly Meetings*, which are direct *Courts*, and of *Judicature* too; for therein they grant *Orders*, inflict *Censures*, as of *Excommunication* against *G. Keith*, &c. Have *Deputies* and *Representatives* from all the Counties of *England*, and from other parts of the World.

But they have herein started a very material Question, which ought to be ask'd of them in their own words, viz. *What Legal Power they have to Erect any such new Courts of Judicature, and therein set up themselves as Judges* (which *G. K.* did not at *Turners Hall*, but left it to the Auditors to Judge for themselves) *and publickly stage, brand, and condemn peaceable Protestant Subjects* (i.e. both the *Church of* England, *and* Dissenters) *and that in their absence too (who are also Free born* English *Men) as Hereticks*; (nay more, as *Devils Incarnate, Baal's Priests, Dogs, Wolves, Conjurers*, &c.) *And thereby to endeavour to expose them to the scorn contempt and rage of a mix'd multitude, who are unmeet to Judge of Religious and Spiritual Matters or Controversies*? And this connot come within the *Act* of *Toleration*, which is only for *Religious Worship*; and its expresly caution'd, that it shall be with their *Doors open*, that all may have liberty to come in and hear; otherwise they forfeit all the Priviledges of that *Act*. Now at the *Meetings* before-mention'd, they have their *Doors* shut, and *Door-keepers* at them, to keep out all them they think fit not to admit; and their Business is *Government* and *Discipline*, which is no ways within the *Act*, and comes under the penalty of all those *Laws* which prohibit all *Convocations, Meetings, Consultations*, &c. without the *King's* Licence; much more to *Enact*, *Promulgate*, or *Decree* any *Orders* or *Constitutions* whatsoever. Now, if the *Bishops* and *Clergy* of *England*, tho' Recogniz'd and Establish'd by the *Law*, wou'd incur a *Premunire* so much as to *meet*, *consult*, or *debate*, tho' concerning only their own *Order* and *Spiritual* Jurisdiction, without the *King's* Licence; How then have the *Quakers* this Authority; and freely, and yearly, nay *Weekly* exercise it without controle! Further, if when the *Clergy* do meet in *Council*, *Convocation*, or *Synod*, the *King* may have his *Commissioner* present, to inspect, and even to regulate their Proceedings, that nothing may be there Transacted prejudicial to the Government: How much more reasonable is it, that tho' the Quakers *Convocations* or *Synods* were tollerated by Law, yet that the *King* shou'd have his *Commissioners* there to inspect their Proceedings, and give an account of their Debates? If *Christian Emperors* and *Kings* have had their *Ambassadors* and *Ministers* present in the *General Councils*: If the *Hugonots* in *France* have submitted, nay desired and requested to have the *King's Commissioners* present in those *Synods*, which by His Majesties Grace and Favour, they

they have been ſuffer'd to hold, that the *Government* might not only be ſecur'd from any Attempts of theirs, but all *Fears*, or ſo much as *jealouſies* taken away. If the *Presbyterians* in *Scotland*, tho' now Eſtabiſhed as the National Religion, have the like *Commiſſioner* preſent in their *General Aſſemblies*, why ſhou'd not the *Quakers* be oblig'd to receive a *Commiſſioner* from the *Government* into the *Second-days*, *Monthly*, *Quarterly*, at leaſt into their *Yearly Meetings*? If at their beginning they were too inconſiderable for the notice of the Government, they are now become a *Numerous*, a *Wealthy*, and a *Potent* People; and in all reſpects worthy not to be neglected.

II. They give us a conſiderable hint, in ſaying that they are *Legally Recognized* by the *Parliament*; and thence wou'd infer, that it's a Crime againſt the Government to accuſe them of *Hereſie*, which is highly puniſhable by the *Law*.

1. But, is not *Turners-Hall* as much *Recognized* and *Tolerated* as *Grace-church-ſtreet*? And is not *Apoſtacy* as grievous a Charge as *Hereſie*? And do not the *Grace-church-ſtreet Quakers* accuſe thoſe of *Turners Hall* for *Apoſtates*? Let them acquit themſelves of this, and at the ſame time they have cleared *G. K.* and thoſe of *Turners-Hall* from this Charge.

2. But are not other *Diſſenters* as much within the Act of *Tolleration* as the *Quakers*? And how do the *Quakers* treat them? See their Book Entituled *Quakeriſm a new Nick Name*, &c. p. 165. Where they call them *An ill-bred Pedantick Crew; the bane of Religion, and peſt of the World; the old Incendiaries to miſchief, and beſt to be ſpared of mankind; againſt whom the boyling Vengeance of an Irritated God is ready to be poured out.* And are ſuch Men as theſe fit to be *Tolerated*! Are ſuch Men as theſe fit to be *Recogniz'd* by the *Parliament*, as *Proteſtants*! What an Odium muſt this bring upon the very Name of *Proteſtant*, not only amongſt the *Papiſts*, but with all that call themſelves *Chriſtians*, even to the very *Heathen*, and all *mankind*, who will believe this Repreſentation of our *Diſſenters*, which is given by the *Quakers*! And what ſort of Reflection does this imply upon the *Parliament*, which does *Recognize* theſe Men as *Proteſtants*, and make a *Law* on purpoſe to grant you *Tolleration*! This is Referr'd to the *Committee of Priviledges* to conſider.

3. But let us go a little further. The *Church of* England is not only *Recogniz'd* and *Tolerated*, but *Eſtabliſhed* by *Law*. And if regard to *Laws* ought to be obſerv'd, ſhe might expect ſome more decent Treatment (upon that account) at the hand of the *Quakers*, who now plead the *Laws* in their Defence. And the common *Epithet* which the *Clergy* of the *Church of* England receives from the *Quakers*, is that of *Baal's Prieſts*, as frequently in *G. Fox's Journal*, and the reſt of their Books. And this makes them not only *Hereticks*, but downright *Idolators*, as bad as the very *Heathen*. Nay, the *Quakers* call them *Devils*, *Conjurers*, *Thieves*, *Dogs*, *Wolves*,

Wolves, &c. In their *Guide Miſtaken*, &c. p. 18. you have this Elegant Deſcription of them, *viz. The Idle Gormandizing Prieſts of* England, *run away with* 150000*l. a Year, under pretence of God's Miniſters*——*And no ſort of People have been ſo univerſally through Ages, the very Bane of Soul and Body of the Univerſe, as that Abominable Tribe, for whom the Theatre of God's moſt dreadful Vengeance is Reſerv'd, to Act their Eternal Tragedy upon*, &c. And in Excuſe for theſe ſort of Expreſſions, they ſay again in their *Serious Apology* p. 156. That *had they been ten thouſand times more ſignificant, earneſt and ſharp againſt that curſed bitter Stock of Hirelings, they had been but enough; and I wou'd then ſay not enough, but that the Reverence I bear to the Holy Spirit* (i. e. in the Quakers) *wou'd oblige me to aquieſce in whatever he ſhou'd utter through any Prophet, or Servant of the Lord*, i. e. the *Quakers Prophets*, who vented theſe *ſoft* Expreſſions againſt the *Clergy* of the *Church of England*; which it ſeems needed an *Apology* for the *Quakers Aquieſcing* in ſuch, and not inventing more *ſharp*, which I ſuppoſe all the *Furies* in *Hell* cou'd not help them to. But being ſo ſtinted to *Mildneſs*, the aforeſaid Author goes on, (*ibid.*) againſt the *Clergy* thus. *And we have nothing for them but* Woes *and* Plagues, *who have made Drunk the Nations, and laid them to ſleep on Downy Beds of ſoft Sin, pleaſing Principles, whilſt they have cut their Purſes, and pick'd their Pockets; Tophets prepar'd for them to Act their Eternal Tragedy upon, whoſe Scenes will be renewed Direful, Anguiſhing* Woes *of an Eternal Irreconcileable Juſtice.*

And they make an *Excuſe*, for not ſaying *ten thouſand times more ſignificant, earneſt and ſharp* Invectives againſt the *Church of England*; and ſay, that if they cou'd, all wou'd be too little for them. We are much obliged to them for their Love! But where is their Reverence for *Laws*, with which they ſo much Preſs *G. Keith*, for Invading (as they pretend) the *Act of Toleration*, in Accuſing them of *Hereſie?* While they make no Ceremony of Ramming all the *Church of England* into *Hell*, and are ſorry they cannot find a Place *ten thouſand* times worſe for them; and take no Account at all of their being *Eſtabliſh'd* by *Law*; or of their being *Free-born Engliſh-men*, which they Plead as their Security, to *hide* and *cover* them from *G. Keith*, &c.

4. But tho' they Appeal to the *Laws*, when they ſeem to Favour them, yet, if in any thing they go Counter to the leaſt of their *Principles*, they Damn both *Laws*, and *Law makers*, and all who dare *own* or *obey* any ſuch *Laws*. Thus when *Laws* were made for the Payment of *Tythes* to the *Clergy*, the *Quakers* boldly declar'd ſuch *Laws* to be *Null*, and *Void*, Damn'd the *Law makers* for *Devils*, and all ſuch as ſhould Obey them. And this appears under the Hands of above *ſeven Thouſand* of them, Printed, 1659. under this Title. *Theſe ſeveral Papers were ſent to the Parliament, the 20th. day of the 5th. Month*, 1659. *being above ſeven Thouſand of the Names of the Hand maids, and Daughters of the Lord, and ſuch as feel the Oppreſſion of Tythes*,

Tythes, &c. And the like was Subscrib'd by many more *Thousands* of the *Men-Quakers*; and all Approv'd and Directed by their Great Apostle *G. Fox*. In the aboveſaid Book, p. 3. they ſay, *The Commands of Men muſt be Annulled, that take Tythes, and not to be Obey'd by them that live in the Covenant of God*. and p. 21. *Therefore we with our Names and Hands, bear our Teſtimony againſt Tythes, the giver of them, the ſetter of them up, and the taker of them*, and p. 63. *We Declare with our Hands, and with our Lives and Eſtates, againſt the Miniſtry that takes Tythes,——and the* Law *that upholds them*. and p. 71. *Are not all theſe ſet up by the* Dragon's *Power, and held up by the Dragon's Power, the Devourer, the Deſtroyer? Is not this the Power of the Devil?* &c.

Here the *Parliament* are the *Dragon* and the *Devil* and they Engage their *Lives* and *Eſtates*, in a *Solemn League and Covenant* againſt them, and their *Laws*; which *Laws* they now hold up as a *Buckler* to Shild them from the Force of *G. Keith*.

5. But they proceed further than all this. They not only Condemn *Laws*, when they are againſt them; but they Declare againſt all *Magiſtracy*, except in their own Hands; but eſpecially againſt that of *Kings*. *The Lord is Riſen* (ſays *Edward Burrough*, in his *Standard*, &c p. 9.) *To overturn, overturn Kings and Princes, and Governments, and Laws; and he will change Times, and Laws, and Governments. There ſhall be no King, but Jeſus, nor no Government of Force, but the Government of the Lamb*. i. e. of the *Quakers*, who think themſelves only to be in his Power. *G. Fox* in his *A Word from the Lord*. p. 15. Say's, *There is that Nature that won'd have an Earthly King to Reign, in which Nature lodgeth the Murtherer*. And in a Book of his, which bears this Title, *Several Papers given forth by* George Fox. Printed, 1660. He ſay's, p 8. *All Kings and Emperors have ſprung up in the Night, ſince the days of the Apoſtles among the Antichriſts*. and p. 12. *So the Chriſtians go out from Chriſt, and ſet up Kings, like the Heathen*. p. 16. *We know that the* Kings *are the Spiritual* Ægyptians, *got up ſince the days of the Apoſtles*.——p. 9. and 18. *You never Read of any* (King) *among the Chriſtians, but among the Apoſtates, ſince the days of the Apoſtles*.—— p. 8. *Many cry for an Earthly King, and will have* Cæſar, *and is not this the ſame nature the* Jews *was in? And do not they in this Crucifie* Jeſus?—— p. 9. *Are not all theſe Chriſtians, that will ante ſo much of an Earthly King*, Traytors *againſt* Chriſt? *And will theſe that are true Chriſtians, have any more Kings among them, but Chriſt?*——*I ſay that is the Falſe Church that doth not live*——*upon the Heads of the Kings*, &c, *i. e.* in their *Cant*, to trample them under their Feet. *The Lord will clear the Land of you* (Rulers, Prieſts, &c.) *and not any that Rejects Chriſt, ſhall Rule in* England. Say they, in *Diſcovery of Enmity*, &c. p. 29. Now, whether they do not think that all *Church of* England-*men* do *Reject Chriſt*; they have ſhewn in the above *Epithets*, which they have given of them: and

that they think the ſame of all others, but themſelves, ſee *The Snake Graſs.* 2d. Edi. *Sect.* 16. p. 189.

Thus much for *Kings.* And now for the Remainder of the Conſtitution of our Government, the next, is *the Houſe of Lords.* Towards whom *G. Fox* ſhews his Reſpect in a Paper, which he directs *To the Council of Officers of the Army*, &c, Printed, 1659. Where Exulting in the Victories of the *Saints* againſt the *King*, among other Marks of their *Holineſs*, and to Guard againſt Returning to the Old Conſtitution of *King*, *Lords*, &c. Which then began to Threaten the *Uſurpers*, and towards which he fear'd ſome of them did too much incline; he minds them of their former *Glorious Rebellion*, and ſays, p. 7. *Oh what a Sincerity was once in the Nation! What a Dirty Naſty thing it wou'd have been, to have heard of a Houſe of Lords among them!* Thus Civilly do's he make his Court to their Lordſhips.

Now for the whole *Parliament*, the *Quakers* make as Bold with them, and Preach up the Lawfulneſs of the *Peoples* (whom they call their *Maſters*) taking Arms againſt them, and turning them out of Doors. Thus ſays *Francis Howgil* in his *Information, and alſo Advice to the Army*, &c. p. 5. *Many* (ſays he) *are ſo Doating on the Name of a* Parliament, *as tho' it were Eſſential, and cries up* Priviledge of Parliament. *But if they will not hearken to the Voice of their* Maſters *the* People, *but may be call them Rebels and Traytors, if the ſhou'd be turned out*, &c.

How luckily now have the *Quakers* brought in the *Laws* of the Land, in their Aid againſt *G. Keith*, as if themſelves were wholly Innocent in this Matter! But they have thereby given occaſion for very Neceſſary and Important Conſiderations to be had upon this Head. But I proceed.

III. They Accuſe *G. Keith* of a Deſign to Invade their *Property*, in Charging them with ſuch a *Penal* Crime as *Hereſie*; and to raiſe a *Perſecution* againſt them.

This is a Pitiful and a Guilty Plea; And the proper Defence had been to have Appear'd and Juſtified themſelves. But to hide themſelves under *Acts of Parliament*, being *Free-born Engliſh-men*, and ſecuring of their *Property's*, is flying out of the Pit, and calling for Help from the By-ſtanders, which is yielding up the Cauſe to all Intents and Purpoſes; and leaving their *Conquerors* to *Triumph*, without any Oppoſition.

But it ſerves for other Ends, which they little dream'd of, even to call their own Sins to Remembrance. For they Accus'd *G. Keith* of this ſame Crime of *Hereſie*, for Preaching of an outward *Chriſt*, beſides their *Light within*, which they call'd Preaching of *two Chriſt's*. And they Proſecuted him for this, and Proceeded even to an Accuſation againſt his Life. As you may ſee in the Printed Tryals of him, and others in *Penſilvania*; and in a Book Intituled, *The Hereſie and Hatred, which was Falſly Charg'd upon the Innocent, Juſtly Return'd upon the Guilty*, &c. Printed at *Philadelphia*, 1693.

But with what Face cou'd theſe Men Accuſe *G. Keith* for Invading of *Property*, whoſe Avowed *Principles* are to the Deſtruction of the *Property's* of others? As in the Caſe of *Tythes*, which are as much the *Property* of the *Clergy*, Confirm'd by *Acts of Parliament*, as any Man's Eſtate in *England*.

And not only in *Tythes*, wherein they pretend ſome Scruple of *Conſcience*; for their *Conſcience* extends likewiſe to other Mens *Houſes* and *Lands*. *G. Fox*, in his *fifty nine Particulars*, which he ſent *to the Parliament of the Common-wealth of* England, Printed, 1659. p. 8. the 32. Particular is in theſe Words. *Let all thoſe Fines that belong to Lords of Mannors, be given to the poor People, for Lords have enough.* And Particular 29. *Let all thoſe Abby lands, Gleab lands that is given to the Prieſts, be given to the Poor of the Nation; and let all the great Houſes, Abby's, Steeple houſes* (this is the Name they give, in ſcorn, to our Churches) *and White-hall be for Almshouſes, for the Blind and Lame to be there*, &c. Here *White hall* muſt go too, as well as the *Fines* of *Lords of Mannors*. And in the forementioned Addreſs to the ſame Parliament, 1659. Subſcrib'd by above *ſeven Thouſand* of the *Quakers*, p. 59. 63. and 65. they Require that the *late King* (as theſe *Rebels* Stil'd him) his *Rents*, *Parks*, and *Houſes* ſhou'd be Sold, and all the *Colledges*, and their *Lands*. And the very *Bells* out of the *Churches*, except *one in a Town, to give notice of Fire*, &c.

This was no Invading of *Property* in them! But for *G. Keith*, or any other to Detect their *Errors*, this is Encroaching upon their *Property*, as *Engliſh men!* And no leſs than a direct *Perſecution*! And therefore they cry out upon the *Brachium ſeculare*, the *Temporal Laws* to come in to their Reſcue. Of which they have ſo often and loudly complained againſt others, as a *Popiſh* Principle, to Anſwer by ſuch *Inquiſitions*, inſtead of *Arguments*.

But let us compare this Terrible *Perſecution* of *G. Keith*, with what the *Quakers* have Preach'd up, and that in the *Name of the Lord*, againſt others. *George Biſhop*, in his *Warnings of the Lord*, &c. Printed, 1660. p. 19. Cry's out to the *Officers of the Army*, *Remember* Amalek, *that is* (ſays he) *the Soul Murthering, and Conſcience-binding Clergy man, blot out the Remembrance of* Amalek *from under Heaven*—— *ye ſhall not forget it.* And of the *Lawyers* he ſay's, *Vex the* Midianites, *for they Vex you with their Wiles.* And *G. Fox*, in *News out of the North*. p. 31. Proclaims thus, *Slay* Baal, Balaam *muſt be Slain, and all the* Hirelings *muſt be turn'd out of the Kingdom.* Theſe are their common *Epithets* for the *Clergy*.

And in his *Papiſts Strength*, &c. Printed, 1658. p. 19. he ſays. *And this I Declare in the Preſence of the Lord God, and all the Magiſtrates that be in God's Fear, they will break down the Maſs houſes, Schools, and Colledges, which you make Prieſts and Miniſters in.* This was to pull down the *Neſts*, that the *Rooks* might be Baniſhed. But they were not to Eſcape ſo well: For *oh*

(ſays

(says *Edward Burrough*, in his *Word of Advice to the Souldiers*, p. 2.) *Give the Priests Blood to drink, for they are worthy!* This was Comfortable *Advice* to *Souldiers*! They are ready *Executioners*! When thus *Hollo'd* by *Prophets* sent from the *Lord*, as they pretended. *Slay* Balaam! *vex the* Midianites! *Root out the Remembrance of* Amalek *from under Heaven*! *Give the* Priests *Blood to drink, turn the* Hirelings *out of the Kingdom!* Here was no Design of *Persecution*, or Hurting of any Man's *Property*! or of *Reviling*, and Blemishing the *Reputation* of *Free born* English men; and Exposing them to the *Fury* of the *Mob*! *To the Scorn, Contempt, and Rage of a mixt Multitude, who are Unmeet to Judge of Religious and Spiritual Matters or Controversies*, as the *Quakers* Urge against *G. Keith*. But it seems that they thought *common Souldiers* were good and sufficient *Judges* of *Controversy*. *G. Fox* Addresses his sweet Paper, (before mentioned) not only *To the Council of Officers of the Army, and the Heads of the Nation*, but *for the Inferior Officers and Souldiers to Read*, as it is Worded in the Direction.

IV. But perhaps the *Quakers* have chang'd their Mind since those Times; and are now become more *Sober*, and *Peaceable* in their Dispositions; I hope so of many of them. But then this is against the Will and Direction of their *Leaders* and *Rulers*. For since all the late Objections which have been made against them, both as to their *Errors* in *Faith*, and their violent *Persecuting Principles*, they have in their last *Yearly Meeting* in *London*, 1696. Re-asserted the whole; that none may think they are chang'd in the least Tittle. For in the *Yearly Epistle*, then given forth, and Printed, they Exhort all the *Quakers*, not to be mov'd at all the Objections against their Ancient *Doctors*, or to think them to have been *Fallible* (for then down must come their whole Foundation) but to stand stiff to their Tackle, or, as they word it, to *hold up the Holy Testimony of Truth, which hath made us* (says that Decretory Epistle) *a People to God, and preserved us so unto this Day; annd that in all the Parts of it: For Truth is one, and changes not; and what it Convinced us of to be Evil in the beginning, it Reproves still.* i. e. The *Church of* England, and all our *Magistrates*, *Kings*, *Lords*, and *Commons*, to be *Serpents*, *Devils*, *Scarlet-coulored-beasts*, &c. And they Maintain their *Ancient Testiminy*, and that, *in all the parts of it.* For, *Truth is one, and changes not.* i. e. The *Quakers* who are, and always have been in the *Truth*, have not *Changed* at all since the *Beginning*. So that by this, they have made themselves Answerable for all that they have said since their *Beginning*.

Add in that *Yearly Epistle*, mention is made of *Deputations* sent thither from *Barbadoes*, *Mary-land*, *West-jersey*, *Pensilvania*, *Burmudoes*, *Antegua*, *Holland*, *Ireland*, and *Scotland*, which shews the Extent of their Dominions. And this *Yearly Epistle* goes through all these; and Engages the whole Body of the *Quakers*.

V. Now

V. Now the Application which it is Rational to make of all this, is, That these *Quakers* having not fewer than a *thousand* Meetings in *England*; which, by computing but a Hundred to a Meeting, one with an other, will amount to one *Hundred Thousand* in *England alone*, besides all the Countries above-nam'd. It is therefore very reasonable that so great a Body shou'd not be neglected, especially considering, that they are grown very *Wealthy*, and are the most compacted in their *Government* and *Discipline* of any *Community* that is amongst us.

And if they are such irreconcilable Enemies to our *Church* and *Government*, as their *Ancient Testimonies* do hold forth, they must be extremly dangerous.

But if they are as *Heterodox* in the *Christian Faith*, as the Quotations out of their Books (which they do not deny) do testifie, then it will be an Horrible Scandal to our Religion to have them Recogniz'd as *Protestants*; and will give the *Papists* such an handle against us, as we shall not be able to withstand.

Therefore the least that can be expected from them, is, to appear before such Person or Persons as shall be thereunto appointed by Authority; and there Publickly, and under their Hands, to *Disown*, *Renounce*, and *Condemn*, in such *Positive* and *Express* Terms as shall be prescrib'd to them, all the above *Ignominious* and *Bloody* Quotations out of their Books, and such others as shall be fully prov'd against them; together with the *Authors* of them, as not only *Fallible*, but *Erroneous* and *Wicked Teachers*, at least, in all those Points which shall be so prov'd against them.

And if they shall refuse to do this, then can they not, with any Justice, complain (tho' complain they wou'd) if the *Parliament* did recall their including them within the Number of *Protestants*; it being otherwise Impossible to Retrieve the Reputation of the Name of *Protestant*; or give any tolerable Security to the *Government*. And a less Satisfaction cannot be expected, for all the *dreadful* and *odious Characters* given of the *Bishops* and *Church of England* than a Retractation of them; and acknowledging that the same were not given forth by the *Holy Spirit* of *God*, as these *Quakers* have *Blasphemously* pretended.

And their Modern Advocate *W. C.* under the disguise of a *moderate Church Man*, cannot desire fairer Terms for them, unless he will throw off his *Vizard*, and declare himself as great an Enemy to the *Church of England* as themselves.

There